

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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## CONDITIONS.

### THE CHRISTIAN SECRETARY.

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For the Christian Secretary.

### CHRISTIAN RESPONSIBILITIES.

Whatsoever ye do, do all to the glory of God.—  
1st Tim. 6. 18, 19. 1st Cor. 10. 31

Occasions for doing good, or evil, are pre-  
sented to us continually. Every  
minute bears them on its wings. And while  
they come and offer their services, how fre-  
quently have we reason to blush for the folly  
and wickedness of our determinations. To  
the opportunity for well-doing, we say "go thy  
way for this time," and to the occasions for do-  
ing evil, we silently and often imperceptibly  
yield. Oh! what a loss will this be to us in  
heaven, even if we arrive there. What throngs  
of blessed souls who have wrought with great  
fidelity in the field of this world, will occupy  
the places nearest our dear Redeemer, and  
drink full draughts of ecstasy from his smiles;  
while we at remote distance, must be content  
to catch an occasional joy from the light of his  
countenance. Or if we should be the subjects  
of constant joy and love, with what diminished  
warmth must the heavenly rays fall on us,  
which beam with full splendours on those around  
the throne. Oh! to get near to the blessed  
Jesus! to lie down at his feet! the thought is  
bliss!

But what will be our measure of happiness  
there? Certainly it must depend on our con-  
duct here. Yes, though salvation itself be the  
result of rich and unmerited grace, from first  
to last; the blessedness of heaven will be pro-  
portioned to the "just made perfect," in proportion  
to their love to God, and their devotedness to  
his service while here on earth. On what other  
principles can it be, that "as one star differ-  
eth from another star in glory, so it shall be  
in the resurrection?" Shall we say that the  
diversity of happiness bestowed on the chil-  
dren of the resurrection, as well as their sal-  
vation, is all of grace? This appears to in-  
volve us in difficulties inexplicable. We can  
conceive that those who share superior blessed-  
ness, might say "tis all of grace that we are  
exalted above others;" but how can they who  
move in an inferior orbit in the regions of love,  
attribute their inferiority to the grace of God? If  
Grace is not God's rule of conduct, it is the  
beaming of his benevolence: Justice is his  
rule; and to judge and reward according to  
our works, consists with the principles of his  
justice, and with his word.

Hence, while the "blessed dead who die in  
the Lord" have no works that will go before  
them to unbar the gates of life, they have those  
which will follow after, like the retinue of a  
Prince, betokening his rank; and according to  
their number and quality will be the station  
assigned to the Christian, at the marriage sup-  
per of the Lamb.

While our minds are impressed with these  
reflections, let us consider some of the oppor-  
tunities with which we are favoured in this life,  
to become "rich toward God,"—to lay up  
treasures in heaven to increase our enjoyment  
in that inheritance which fadeeth not away.—  
First, let us look at those which arise from the  
cultivation of deep personal piety. With a  
mind thus prepared, and a spirit, breathing  
devotion, a hallowed influence will be felt, and  
good will be effected in all the circles into  
which we enter. It is very certain that our  
spirit and conduct are constantly producing  
good, or evil impressions on others. If we  
enter the company of the men of this world,  
and there is nothing in us which testifies that  
we have been with Jesus; they may for that  
reason give us a readier welcome, but they  
will the more lightly esteem religion; and we  
who occasion an increase of this disposition in  
them, will find it marked in the great account  
against us. It will take just so much from our  
heavenly inheritance. But if with a soul  
warmed with the influence of divine love, and  
bright with the radiance caught from the pres-  
ence of God, at the throne of grace, we go  
forth and mingle with the sons of men, our de-  
portment will occasion deep convictions of the  
reality, purity and excellency of the religion of  
Jesus, and good will be effected which will ad-  
vantage our own souls hereafter; "for God is  
not unrighteous to forget our work and labour  
of love which we have shewed toward his holy  
name." Heb. 6: 10.

Let us enter into a calculation of the facili-  
ties we possess, for laying up treasure in hea-  
ven. Let us suppose that we have access eve-  
ry day to ten persons only; and our deport-

ment produces favourable impressions regard-  
ing religion (which it will if our minds be pro-  
perly imbued with true piety); what an amount  
of good will arise to us in a single year!—  
Three thousand six hundred and fifty persons  
may be benefited. Convictions of sin may be  
produced or deepened, a sense of their own  
lost condition may be received, strong desires  
to become disciples of the Saviour may be im-  
parted, and some souls converted to God.—  
Whether these impressions lead to the salva-  
tion of our associates or not, they will all go to  
our account.

But let us extend our views. In a life of  
thirty years, we shall be brought into associa-  
tion with upwards of one hundred thousand of  
our fellow men, and have so many opportuni-  
ties for doing good. If these be rightly im-  
proved what a vast amount of joy will they af-  
ford us in that blessed world to which we are  
tending. What a rich treasure of delightful  
recollections for heavenly minds! recollections  
treasured up for eternity.

But, secondly, if on the stock of deep per-  
sonal piety, we graft the germ of true Christian  
benevolence, how strong will be its growth,  
how rich its beauty, how luxuriant and precious  
its fruit. The benevolently pious Christian  
within a period of thirty years may have access  
to a million of souls, and disperse abroad the  
waters of life among them by the circulation of  
religious tracts. He may enter associations  
for religious purposes, and by his presence and  
influence cheer the hearts and strengthen the  
hands of thousands, who like himself are toiling  
in the gospel field. And when his mind glances  
over vast regions of the earth, unvisited by  
the light of salvation, and he weeps in secret  
for the perishing; his tears are turned into joy  
by the thought, that Bible and Missionary So-  
cieties, furnish facilities through which he can  
in effect, publish glad tidings to benighted Af-  
rica and to idolatrous Asia. He embraces  
these occasions, and in thirty years, while only  
doing the will of his heavenly Father, has ac-  
cess to millions, and unconsciously amasses an  
amount of treasure in heaven, that this world's  
arithmetic cannot compute. It is not merely  
gold that awaits him, but a far more exceeding  
and eternal weight of glory.

There is nothing visionary in this calcula-  
tion; it consists with reason and the word of  
God. The propriety will be seen by simply  
contemplating the character of another kind of  
Christian. Here is one who is satisfied that  
he has a hope of being born again. He has  
comfortable flames, flashes of mere natural  
affection,—"sparks of his own kindling," all  
his religion is comprised in these, and a little  
round of duties in which there is no self-denial;  
and he says "soul thou hast much goods  
laid up for many years," take thine ease, thy  
heaven is secure. What is it to thee that mil-  
lions are sinking to hell? What is it to thee  
that thou mayest do much; mayest do all to  
the glory of God? Will this Christian stand  
on the same elevation with his brother, who  
diligently wrought for God while the day of  
opportunity lasted? No! he must suffer loss,  
and who can tell the immense loss that awaits  
him. Not merely the loss of treasures which  
would have been given to the hand of diligence,  
but a great deduction from the felicity of  
heaven, because of the evil he has done to the  
cause of his Master. For wherein he has not  
gathered with him, he has scattered abroad.  
Wherein he has weakened the hands of God's  
servants by withholding his influence, he has  
strengthened the hands of the adversaries of  
religion.

And will not such a Christian sustain a loss?  
Will he not feel it as long as eternity endures?  
Can such a soul hold high communion in hea-  
ven, with the souls of our Judson's and Wade's?  
Will a Pearce and a Fuller be his companions?  
The Bible answers these questions in language  
that cannot be misunderstood. We may reign  
as kings and priests unto God, but he whose  
talent gained ten, will have authority over ten  
cities (an enlarged sphere of blessedness,) while  
he who has wrapped up in the napkin of self-  
ishness, the opportunities he has had for doing  
good, will receive a suitable award.

Hence we perceive that Christian duties  
cannot safely be neglected; too many regard  
them as of but little importance. They may  
observe them or neglect them as they please.  
But let us glance into eternity, and contem-  
plate the unspeakable glories of those who have  
done and suffered most for God; and we shall  
see the wisdom of counting all things of a  
worldly nature as dross, when put in competi-  
tion with those treasures that we may now lay  
up in heaven, where neither moth nor rust doth  
corrupt. There on the throne of his glory,  
sits the Lamb that was slain, prophets and apos-  
tles, and thousands who wandered in sheep  
skins and goat skins, of whom the world was  
not worthy, attend him in blessed nearness.  
There too beneath the kindling glances of that  
eye that is lighted with love, the devoted her-  
alds of the cross are seen, and near them are  
millions more, whose generous zeal, and self-  
denial, and steady faith, have continued to fill  
the altar with offerings of love.

Oh! what raptures will fill their bosoms, at  
the remembrance of having done much on  
earth for the glory of the Saviour, for whom  
(were they permitted to live there again,) they  
would employ all their time, all their talents,  
all their estate.

And were it possible to conceive of wretch-  
edness in heaven, we would conclude that they  
who as Christians merely vegetated here, would  
experience pangs of regret forever; because

they have done nothing for him whose blood  
was shed for their souls, and who is so worthy  
of all, and more than they could have done for  
the honour of his name.

Let us then labour while it is called to day;  
and whatsoever our hand findeth to do, in se-  
cret—in our worldly associations—in going out,  
and coming in; let us do it with our might.  
Let us be workers together with God—for the  
night is coming, when all opportunities to do  
good will cease, and we shall be called to the  
retributions of eternity.

L.

For the Christian Secretary.

MR. EDITOR,—

As my brother L. is not disposed to pluck  
his quill from a sprig of worm-wood, and point  
it at me, dipped in gall; I behold him divested  
of corslet and mail. I invite him not to the  
field of polemic controversy, but to a candid,  
scriptural, discussion of a subject we both con-  
sider important.

Brother L. thus states the question.

Is a baptized believer, possessed of all the re-  
quisites for admission to the Lord's Supper?  
The proposition is clear. Br. L. has said, and  
well said, Aleph takes the affirmative. I do;  
and should the question be thus expressed, Is  
a baptized believer possessed of all the requis-  
ites for the kingdom of glory? I should take  
the affirmative. I will now attempt to prove  
that a baptized believer, possesses all the requis-  
ites for admission to the Lord's Supper.

Ist. I would premise, that an unbaptized be-  
liever does not. 1 Cor. v: 11. In proof of  
my position, I again quote Acts ii. 41, 42.  
That those primitive communicants were bap-  
tized believers, I conclude is admitted. Their  
continuing steadfast in the Apostles' doctrine  
and fellowship, proved they were true believers.  
Simon too, believed, and was baptized, was he  
a true believer? how do we know he was not?  
because he did not continue in the Apostles'  
doctrine and fellowship.

In Luke viii. 13, we have account of some  
who for a while believe, but having no root in  
themselves, (id est having never experienced a  
radical change) in time of temptation fall away.  
No Baptist will call these true believers. Why  
not? because they do not continue.

The word believe includes all the gospel re-  
quires aside from external duties. John vi.  
28, 29.

Baptism, and the Lord's Supper, are the  
two prominent standing ordinance of the New  
Testament. Faith qualifies for one, and bap-  
tism for the other; and both are expressly com-  
manded. Acts x. 48, and Math. xxvi. 26, 27.  
Has not God joined the ordinances? Then  
ought we to put them asunder? Know ye not  
that so many of us as were baptized into Jesus  
Christ, were baptized into his death? Rom.  
vi. 3, 4, 5. As many as have been baptized into  
Christ, have put on Christ. Gal. iii. 27. Buried  
with him in baptism, wherein ye are also  
risen with him, &c. Col. ii. 12. Now I ask,  
why are not such, gospel communicants?  
Ought not such, as have been baptized into  
Christ's death, to commemorate his death? Ex-  
amine Luke xxii. 19, 20, and 1 Cor. xi. 23 to  
the 30 verse and see. My brother L. keeps  
them still at bay, for want of other requisites,  
what they are remains for him to show.

In reviewing his remarks, I notice a few  
things, of which I wish to remind him. He  
observes, I am persuaded that many peder-  
baptists are true believers, and I am equally cer-  
tain, they have departed from the Apostles' doc-  
trine. Indeed! and what evidence has my good  
brother that they are true believers? Does he  
know them by their fruits? Do they shew him  
their faith by their works? This is unintelli-  
gible, for I cannot think he believes departing  
from the Apostles' doctrine is an evidence of  
true faith. Once more. Says Br. L. our Lord  
in his commission, authorizes his disciples to  
preach, and baptize, and their authority extends  
no farther. It was left with the church to say  
whether they are duly qualified. And the same  
day there were added to them about three thou-  
sand souls. Added how? Not by baptism, for  
this would constitute them communicants.  
Not by the Apostles, for they had no authority;  
they have no authority to add, or excommuni-  
cate members; no authority to plant churches  
in heathen countries where they were sent to  
preach; and if there is no church to receive  
those whom the Apostles baptized, they must  
remain without the fold.

No authority to establish and discipline  
churches, no apostolical authority, but to  
preach and baptize. The ejected evil spirits  
will contradict this. I had rather believe Br.  
L. is mistaken, than to think the Apostles were  
such notorious offenders. But why committed  
to the church the authority to receive mem-  
bers, continues Br. L. obviously for this reason  
that they might ascertain for themselves, whether  
the baptized believer was in their faith, and de-  
signed with the help of God to continue in it.  
They were then added to the church, and admit-  
ted to communion. To ascertain whether the  
baptized believer was in their faith. How man-  
y kinds of faith had baptized believers in pri-  
mitive times? more than one! I am contend-  
ing for one baptism, nor do I think faith will ad-  
mit of a plural. They were then added to the  
church, and admitted to communion. How they  
were added, and what that particular faith was,  
he leaves us to the wild maze of conjecture.  
I am constrained to think, that despairing to  
arrive at such desirable conclusions from scrip-  
ture, he has substituted a certain form of syllo-  
gism.

What if they renounced believers' baptism, and  
unite with a peder-baptist church, are they still  
to be admitted to our communion? According  
to Aleph they may, because they are baptized be-  
lievers still. What, believers still, and disbe-  
lieve, and renounce an ordinance enforced by  
the express command, and example of Christ?  
If an unfortunate remark in my first communi-  
cation, deserved to be castigated with whips,  
this must be chastised with scorpions. It ap-  
pears that the Apostle Paul to whom reference  
has been made, was willing to give a reason of  
his hope.

I now call on Br. L. to prove, 1st, that bap-  
tism is not an introduction into the visible  
church. 2d. Shew us what is. This I desire  
him to do by plain, scriptural evidence, and not  
from the slow process of inferences, drawn  
from uncertain premises. Until he does, I  
shall claim the argument. After a convert re-  
pents, believes, and is baptized, he is brought  
to the church, not into it; no right yet to the  
sacred feast. Another step, perhaps. Stop,  
what are they? They must be added to the  
church in what form? If the scripture points  
out, will Br. L. point out these scriptures to  
me?

ALEPH.

From the American Baptist Magazine.

### INDIAN MISSION.

Our readers will be gratified in learning from  
the following letter, that while the Aborigines  
of our country are in agitation respecting their  
homes, many are by divine grace preparing for  
mansions in the heavens. A gracious influ-  
ence is enjoyed at the Valley Towns.

Valley Towns, Sabbath Evening,

Dec. 26, 1830.

Rev. and dear Sir,

In my last, I mentioned six, who had been  
baptized at different times. We have cause  
for renewed thanksgiving on account of the  
Lord's continued favors, in countenancing our  
feeble efforts, to spread the knowledge of his  
name.

At our church meeting this morning, we  
were overwhelmed with a sense of God's un-  
bounded goodness, while ten Cherokees re-  
lated the exercises of their minds. They gave a  
clear relation of the work of the Holy Spirit on  
their hearts. Oh! how shall we find words to  
declare the loving kindness of the Lord, who is  
causing the wilderness to blossom as the rose.

The weather was intensely cold; notwith-  
standing which, eleven, (one of whom had pre-  
viously related his experience to the church,) cheerfully followed the footsteps of the blessed  
Jesus into the liquid grave. It was indeed a  
solemn season, and was I believe attended by  
the presence of that Spirit whose aid alone can  
render worship acceptable.

A large company attended, though the wea-  
ther had been very unfavorable to those who re-  
side at a distance.

Monday morning, Dec. 27. About a hun-  
dred persons staid over night. Brethren John  
Tinson, John Wickliff and Daulawee, assisted  
in conducting the devotional exercises last eve-  
ning. On invitation, a number of persons came  
forward, with tears, to occupy the anxious  
seat. I trust the Lord's gracious work here  
has only commenced, and that he will get him-  
self a great name among the Cherokees. Oh  
that our faith were more in exercise, on the  
Divine promises, and our hearts more enlarged  
in view of their fulfillment.

In the course of the past year our most san-  
guine hopes have been more than realized.—  
Thirty eight persons have been baptized on a  
profession of their faith, viz. Thirty seven  
Cherokees, (two only of whom speak English,)  
and one black man.

I am just now starting to meet a man on the  
Federal road, who is going to Augusta to fetch  
our supplies. And also going on to New Echo-  
ta, to get some Cherokee hymn books, and to  
attend a meeting of missionaries (to which I  
have been invited by a special messenger,) the  
object of which is, to make statements of such  
facts as may be in our possession, relating to  
the condition of the Cherokees; so that the  
friends of truth may be able to form a correct  
judgment on the subject; which is certainly  
very important in the present distressing cir-  
cumstances of the poor Indians. It is expect-  
ed that all the Presbyterian and the United  
Brethren's missionaries will be there. I trust  
many prayers of the faithful will go up to God,  
which will doubtless be answered in that way  
which will tend most effectually to manifest his  
glory in the works of his providence and grace.

I am, Rev. and dear Sir, your obedient ser-  
vant in the gospel,  
To the Cor. Sec.

EVAN JONES.

### OF PRAYER, AND THE PRODIGAL SON.

I was induced, not many weeks ago, to ac-  
company some friends to an evening meeting.  
The preacher was one of those mild and vene-  
rable looking men, whose appearance I ever  
associate with the idea of Abraham, and other  
worthy patriarchs of old. The subject was,  
the peculiar privilege, as well as the bounden  
duty of prayer. The speaker laid much stress  
on the Manual of the Saviour, and particu-  
larly on the words commencing it, of "Our  
Father;" from these, instead of My Father, he  
inferred that Christians should never indulge  
in the selfish desire of asking for themselves  
alone;—but that when we invoke the Father  
to avert an evil, or communicate a good, it  
should be asked in the name and for the bene-  
fit of all the brethren. "Let the inadvertent

aspirations of the pious, (exclaimed the preach-  
er,) breathe a wish for a solitary and an indi-  
vidual good, and his prayers will be scattered  
by the angry blast, and never reach the por-  
tals of heaven." "Many," he continued,  
"think themselves justified by saying their  
prayers, instead of praying, with that singleness  
and sincerity of heart, that alone can have ef-  
ficacy in wafting the still small voice to the  
ears of the Supreme;—what then can we think  
of the fashionable petition,—the well studied  
dictation of modern prayer meetings, in which  
the aspirant seems dissolved in the paths of his  
own harmonious periods, and very soon,—ah,  
too soon, be ready to partake of the hilarity, by  
which the less pious part of the meeting may  
be animated."

The Prodigal was next adduced to show,  
that men sometimes indulge in sin and wicked-  
ness for a season,—accumulating loads of re-  
morse and corrosive repentance; yet a scorching  
conscience will induce them to exclaim, I  
will arise, and go unto my Father. And the  
joy there is in heaven over one sinner that re-  
penteth, was happily brought home to our bos-  
oms by the paternal emotions and conduct of  
the father of the prodigal son. "Methinks I  
see," continued the preacher, "the good old  
man, walking in the early dawn, with a coun-  
tenance all care-worn and sad,—grieving, and  
musing on the dissolute and wayward disposi-  
tion of his son, when suddenly a figure is seen  
in the distance before him. A long nourished  
presentiment, and a doubtful object within his  
vision, naturally awakened every tender feel-  
ing for his son. It approaches, and he ima-  
gines he recognizes the figure of a man;—it  
comes,—it comes, so gradually and slowly;—  
now nearer, and yet nearer;—the good man's  
breathing is oppressed;—his pulses beat with  
violence;—he runs,—he meets him,—he falls  
upon his neck, and he kisses him,—Oh heav-  
ens!—it is his son.—Pale and cadaverous, he  
is kneeling at his father's feet, and sobbing with  
half-choked utterance—Father, I have sinned  
against heaven, and in thy sight, and am no  
more worthy to be called thy son.—Does the  
father coolly calculate the propriety of receiv-  
ing the prodigal into his home?—No,—imbued  
with the holy excitement of paternal feeling,  
he orders the best robe to be put around him,  
and rings and shoes on his hands and feet,—for  
this my son, he exclaimed, was dead and is  
alive again,—he was lost, and now is found.

Sinner, continued the preacher, your heav-  
enly Father is equally accessible and tender,—  
nay, a thousand-fold more so, than any mortal  
father can be! Why wait you then,—why linger  
by the way side longer;—now, is the ac-  
cepted time, to-morrow it may be too late;—  
this evening then,—this hour,—this minute,  
may be the last, that the door of mercy may  
remain open to you. Westchester Herald.

### CONVERSION OF DR. BUCHANAN.

WRITTEN BY HIMSELF.

"Since my coming to London, (he observes)  
until June last, I led a very dissipated irrel-  
igious life. Some gross sins I avoided, but  
pride was in my heart; I profaned the Lord's  
day without restraint, and never thought of  
any religious duty. Thus I lived, till within  
these few months, exactly three years since my  
voluntary banishment from my native country,  
three tedious years; and for any thing I could  
have done myself, I might have remained in  
the same state for thirty years longer. But  
the period was now arrived, when the mercy  
of God, which had always accompanied me,  
was to be manifested in a singular manner.—  
I had a very strong sense of religion when I  
was about the age of fourteen; and I used  
often to reflect on that period; but I had not,  
I believe, the least idea of the nature of the  
Gospel. It was in the year 1790 that my  
heart was first effectually impressed in conse-  
quence of an acquaintance with a religious  
young man." This gentleman having called  
one Sunday evening, "out of complaisance I  
gave the conversation a religious turn." Among  
other things I asked him, whether he believed  
there was such a thing as divine grace; whether  
or not it was a fiction imposed by grave and  
austere persons from their own fancies. He  
took occasion from this inquiry to enlarge much  
upon the subject; he spoke with zeal and  
earnestness, and chiefly in Scripture language,  
and concluded with a very affecting address to  
the conscience and the heart. I had not the  
least desire, that I recollect, of being benefited  
by this conversation; but while he spoke, I  
listened to him with earnestness; and before I  
was aware, a most powerful impression was  
made upon my mind, and I conceived the in-  
stant resolution of reforming my life. On that  
evening I had an engagement which I could  
not now approve; notwithstanding what had  
passed, however, I resolved to go; but as I  
went along, and had time to reflect upon what  
I had heard, I half wished that it might not be  
kept. It turned out as I desired; I hurried  
home and locked myself up in my chamber; I  
fell on my knees and endeavored to pray; but  
I could not. I tried again, but I was not able;  
I thought it was an insult to God for me to pray;  
I reflected on my past sins with horror, and  
spent the night I know not how. The next  
day my fears wore off a little, but they soon  
returned. I anxiously awaited the arrival of  
Sunday; but when it came I found no relief.  
After some time, I communicated my situation  
to my religious friend; he prayed with me, and  
next Sunday I went with him to hear an emi-  
nent minister. This was a great relief to me;



I thought I had found a physician; but alas! though I prayed often every day, and often at night, listlessness and languor seized me.— Sometimes hope, sometimes fear presented itself, and I became very uncomfortable. Going one morning to a bath, I found on a shelf, 'Doddridge's Rise and Progress of Religion in the soul.' This book I thought just suited to me. I accordingly read it with deep attention, and prayed over it. I next procured *Almeida's Alarm to the Unconverted*, and dwelt on it for some time. My religious friend then gave me *Boston's Fourfold State*. This I read carefully, and hope it did me some good. I now secluded myself from my companions on Sunday; and during the week, the moment business was done, I went home to my studies, and have since wholly withdrawn myself from pleasure and amusement. In this manner have I passed the seven last months, continually praying for a new heart, and a more perfect discovery of my sins. Sometimes I think I am advancing a little, at others I fear I am farther from heaven than ever. Oh the prevalence of habit. It is not without reason that it is sometimes called a second nature. Nothing but the hand of the Almighty who created me can change my heart.

"About two months ago, I wrote my mother some particulars of my state, and requested her prayers, for she is a pious woman. In her answer written by my sister, is the following passage:—

"My mother has heard much of Mr. Newton, Rector of St. Mary Woolnorth, London, and wishes that you would cultivate an acquaintance with him, if it is in your power."

The hint thus given was immediately improved, and is thus described in a letter subsequently addressed to Mr. Newton.

"On the receipt of my mother's letter, I immediately reflected that I had heard there was a crowded audience at a church in Lombard street. Thither I accordingly went the next Sunday evening; and when you spoke, I thought I heard the words of eternal life; I listened with avidity, and wished that you had preached till midnight."

Having heard Mr. Newton preach, and being thus deeply impressed, Mr. B. addressed to him an anonymous letter, describing his own state, and requesting some word of advice.— This letter Mr. N. kindly noticed in his discourse, requesting the writer to call upon him. Mr. B. in consequence waited upon him, and was received with that tenderness and affection which ever distinguished the character and conduct of the late venerable Rector of St. Mary Woolnorth.

"Were I convinced it was the will of God I should depart this night, for Nova Zembla or the Antipodes, to testify of Him, I would not wait for an audit or a college exit. There is nothing to be found here to satisfy my mind.— There are indeed many gaudy vanities and specious appearances, pleasing to my carnal eye; but if I know my own heart, the Lord Jesus is at this moment more lovely to me than the loveliest object which the eye can see, or fancy paint. And though I know him not as I could wish, yet He is precious. He is that pearl which I would willingly buy at the price of all the laurels which science ever bore. But I speak this in His strength. I wish not to be tried with wealth, honor, or the applause of men. A laurel, even in preaching the Gospel, might intoxicate my brain, and drown my humble dependence on God, in Lethe. Then, like Lucifer, should I preach humility! Lord, my affections are now in thy possession; Oh keep them there! You ask me what are my views? Dear sir, what views can I have? God has His views concerning me; I have none. He best knows why he brought me hither; I know not. Once I used to think, that as he had wrought so wondrously for me, He surely meant me for an eminent preacher of the Gospel. Pride dictated this. I have now no such high thoughts of myself; I am in some degree sensible that if I ever serve Him at all, I shall be one of His weakest servants. Nor are these mere disqualifying speeches. I have reason to fear that I am much more deficient than you apprehend. Nevertheless, with all my defects, I know the divine power. I have laid my hand to the plough—He can make me useful."

On arriving at Cambridge, Mr. B., with a single eye to that great work of the ministry to which he was now devoted, was exceedingly desirous of dedicating his time entirely and exclusively to Biblical and theological pursuits. His pious and judicious advisers, however, urged him by many powerful arguments, diligently to pursue that line of study which the wisdom of successive ages has pointed out as best calculated to improve the mind, to enlarge the reasoning faculties, and to fit the individual for extensive usefulness.

To these studies Mr. Buchanan now applied with the utmost assiduity; he appears to have risen at half-past four, to have allowed a very moderate portion of time for recreation, and to have devoted his reading hours in tolerably equal proportion to mathematics and classics, or devotional studies; retiring to rest at ten. The views by which he was actuated are stated in the following extracts from one of his letters. "I apprehended that a student should labor as for his daily bread; not choosing the study he may like best, for then it would be no labor, but learning the great lesson of self-denial, by taking up the study he likes least, if it be best for him. If I can by nine hours study a day serve my heavenly Master as faithfully as I served Mr. D., I think he will give me my hire. You cannot be surprised if sometimes I have my doubts, when I see the other serious students walking in a path directly contrary. All of them I think but one, have followed their own inclinations in this matter; and in opposition to the advice of the experienced servants of God, have substituted divinity in lieu of mathematics. The reason they give is, they do not see it to be so and so. Yet it is worthy of remark, that they do not appear to bring forth the fruits that might be expected in the very studies they love. I do not think that they live nearer to God for it, or make such

proficiency as students earnest in their work should do. Mr. C. the Mathematical divine, has a more heavenly deportment than any of them." Others in subsequent years we may observe, have made similar remarks. The fact is, that when young men in our universities deviate from the prescribed course of study, they usually become indolent. At first they purpose well, but their habits are not formed, they are apt to fall into a loose and irregular course. A little Hebrew, a little History, a very small portion of Biblical or Classical knowledge, is all they usually attain in the same portion of time, in which men of their own standing are distinguishing themselves by the most eminent proficiency in mathematical and classical pursuits.—*London Chr. Guardian.*

#### JOHN HOWARD.

Mess. Lincoln & Edmunds, Boston, have recently published the Life of that unwearied Philanthropist, John Howard, which exhibits him as a Christian; we thus have unfolded the source of that action which led to a life of self-denial and toil, that he might alleviate the miseries of his fellow man. The love of God shed abroad in his heart produced the most happy results.

"1770, Naples, May 27. When I left Italy, last year, it then appeared most prudent and proper. My return, I hope, is under the best direction—not presumptuous, being left to the folly of a foolish heart. Not having the strongest spirits or constitution, my continuing long in Holland, or any place, lowers my spirits, so I thought returning would be no uneasiness on the review, as sinful and vain diversions are not my object—but the honor and glory of God, my highest ambition—did I now see it wrong, by being the cause of pride, I would go back. But being deeply sensible it is the presence of God that makes the happiness of every place, so, O my soul, keep close to Him, in the amiable light of redeeming love, and amidst the snares thou art particularly exposed to in a country of such wickedness and folly, stand thou in awe and sin not; commune with thine own heart; see what progress thou makest in thy religious journey. Art thou nearer the heavenly Canaan? the vital flame burning clearer and clearer? or are the concerns of a moment engrossing thy foolish heart? Stop, remember thou art a candidate for eternity; daily, fervently pray for wisdom; lift up your heart and eyes to the Rock of ages, and then look down on the glory of this world. A little while and thy journey will be ended—be thou faithful unto death. Duty is thine, though the power is God's. Pray to Him to give thee a heart to hate sin more, uniting thy heart in His fear. Oh! magnify the Lord, my soul and my spirit—rejoice in God my Saviour!—His free grace, unbounded mercy, love unparalleled, goodness unlimited! O this mercy, this love, this goodness, exerted for me—Lord God, why me! When I consider, and look into my heart, I doubt, I tremble. Such a vile creature—sin, folly, and imperfection in every action. Oh! dreadful thought! a body of sin and death I carry about me, ever ready to depart from God: and with all the dreadful catalogue of sins committed, my heart faints within me, and almost despairs. But yet, O my soul, why art thou cast down, why art thou disquieted? Hope in God; his free grace in Jesus Christ. Lord, I believe, help my unbelief! Shall I limit the grace of God? Can I fathom His goodness. Here on His sacred day, I once more, in the dust, before the eternal God acknowledge my sins, heinous and aggravated; in His sight I would have the deepest sorrow and contrition of heart, and cast my guilty and polluted soul on Thy sovereign mercy, in the Redeemer. Oh, compassionate and divine Redeemer, save me from the dreadful guilt and power of sin; and accept of my solemn, free, and I trust unreserved, full surrender of my soul, my spirit, my dear child, all I am and have, into Thy hands—unworthy of Thy acceptance! yet, O Lord God of mercy, spare me not from Thy presence; accept of me, vile as I am, I hope a repenting, returning prodigal. I glory in my choice, acknowledge my obligations as a servant of the Most High God; and now may the eternal God be my refuge, and thou, O my soul, faithful to that God that will never leave nor forsake thee.

"Thus, O my Lord and my God, is humbly bold even a worm to covenant with Thee. Do Thou ratify and confirm it, and make me the everlasting monument of Thy unbounded mercy. Amen, amen, amen. Glory to God the Father, God the Son, and God the Holy Ghost, for ever and ever. Amen.

"Hoping my heart deceives me not, and trusting in His mercy for restraining and preventing grace, though rejoicing in returning what I have received of Him into His hands, yet with fear and trembling I sign my unworthy name,

JOHN HOWARD."

N. B. This solemn covenant renewed at Moscow, September 27, 1789.—

"Heidelberg, Sunday Eve, July 29, 1770. Through the goodness of my unwearied Father and God, I am still a monument of His unbounded mercy. Thou, my soul, record His goodness; but what are the returns for all this mercy and goodness? How should it have led thee to a life of exemplary piety and holiness; but alas! how low art thou! My God, I take shame to myself, lie low before Thee, and cry earnestly for pardon, mercy, and forgiveness, for Christ's sake. Would to God I had wisdom given me to redeem the time lost, to live a life suitable to the mercies I am receiving; and if thou art spared to return, acknowledge the goodness of God both public and private; look into thine own heart, and beg of God to show thee the evil of it; and if thou bringest home a better temper, and art a wiser man, then thou wilt have cause to rejoice that the great end of travelling is answered.

"Renewed at Moscow, 27th Sept. 1789."

"Rotterdam, Sunday Evening, Sept. 2, 1770.

This morning, on the review of the temper of my mind, how humbled I ought to be before God! An evil and wicked heart, ever ready to depart from Him, starting aside like a deceitful bow; mourning, yet trusting in my Lord and my God, when by calm, retired thoughts I would hope I am one step forward in my Christian journey; yet alas! in company how many steps backward! God give me wisdom; mercy and goodness compass my paths, yet how little sensible of it; O hard and obdurate heart! With such a heart, how watchful, how careful, how earnest at the throne of grace, that as Jesus Christ died for such as thou, thou mightest have an interest in the glorious salvation He has wrought out!"

#### SABBATH SCHOOLS.

While it is generally admitted that Sabbath schools are of incalculable importance to the rising generation, but few have been disposed to make any great pecuniary or personal sacrifices for their promotion. An interest, however, has been recently awakened upon this subject, which leads us to anticipate, as its result, an hundred fold increase in the number of these institutions, and a vast accession of piety, and talent, and wealth, devoted to their advancement. In connexion with the grand operations which have been commenced, and to which allusion has frequently been made, ministers who have heretofore regarded the labors of the pulpit and their parochial duties, as sufficiently onerous to exempt them from the additional burden of a personal and regular attendance upon the Sunday-school, feel it a privilege to be there. In many places the duty of instructing is not confined to the younger members of the Church; but the principal influential Christians in the congregations have their separate classes, which they attend from Sabbath to Sabbath; and by their weight of character, their talents, prudence, and piety, they give an additional value to these institutions. And the time which they devote to this object is accompanied with a due reward. For they find from experience, the truth of that proverbial saying, "He who watereth others, shall be watered himself." No mind is too powerful to be employed in this work. None, however elevated their rank, or extensive, or varied their acquirements, can justly consider it condescending to be engaged in imparting the sacred truths of revelation to minds destined for immortality. We make these remarks for the purpose of leading those who are qualified to teach, and who have heretofore kept aloof from the Sabbath school, to enquire what is their duty, and what is their privilege in this respect—what they have omitted to do, which they could have done, for the promotion of these institutions; and whether the talents for which they will have to render an account, have yielded the increase which a proper attendance to this subject would have produced.—*Charleston Observer.*

#### EARLY CONVERSION OF CHILDREN.

This is the object to be sought in parental instruction, and also in all our Sabbath Schools and Bible classes. On this subject a report of a committee of the Massachusetts Baptist Convention says:—

If a teacher meet his class with some faint hope that his labors will be blessed at a future period, he will not of course be immediately useful, because this is not his expectation, and his instructions are not of such a character and presented in such a manner as seem indispensable to produce this effect.

Let Sabbath School teachers, when they meet their respective classes, reflect that they have a most favorable opportunity to communicate saving truth to their pupils, and if ever they are to be instrumental in converting those they instruct, there must be a time when their instructions shall reach the heart; and why should not the present be that time? Let the sentiment be cherished, that the conversion of our youth and children, should be the object sought by the patrons of Sunday schools and bible classes. Let pious instructors be employed in every practicable case—let these be deeply impressed with a sense of the great responsibility of their station—let them engage in their appropriate duties with a spirit of fervent prayer, realizing their entire dependence on the Holy Spirit for success, and it is confidently believed that their labor will not be in vain in the Lord.—*Zion's Advocate.*

#### PREACHERS POORLY PAID.

We have never believed, that pastors of churches and ministers, of the gospel, had a right to become rich upon the avails of their ministerial labour; and if they have such a right, it is one which is very seldom, if ever, carried into effect. But in most cases, instead of making a gain of their profession, they find themselves condemned to cheerless poverty.

The pastor of a church in a neighbouring state, after labouring several years with his people, was compelled to remove his residence from them, from actual inability to live upon the small contributions which he received. A member of another church happened some time afterwards to be in conversation with one of the deacons of that church, from which the half famished minister had removed, and thus questioned the deacon:—"How came brother T— to leave you?" Replied the deacon, "It was a matter of no little surprise to all of us, that he should go away; we supported him well, we were very kind to him, and were pleased with his preaching; and had, therefore, no reason to apprehend that he would leave us." "How much did you give him?" said the inquirer. "Why," returned the deacon, "we gave him forty dollars a year, and most of that in money."

The above account may be relied upon as a naked, unvarnished truth. We had it from one incapable of misrepresentation. Our readers can make their own comments upon such a case. It probably has many parallels. We regret, and will regret the straitened circumstances in which many of our most valuable brethren in the ministry are placed. Their hearts are burdened with the care of the church, and with the cares of the world at the same time. They will not beg, and are therefore obliged to dig for a livelihood. But who can define the guilt

of those churches that thus treat God's faithful servants? Can they prosper and thus neglect one of the plainest precepts of Scripture?—Can the doctrines of the Bible be agreeable to them, whilst they insult that holy book, by withholding from its ministers their due? We are happy to say, however, that all churches do not thus deal with their ministers. Not few of them are generous and liberal up to the full measure of their ability; and also up to the full supply of all good and necessary things for those who impart to them spiritual gifts.— Their example deserves high commendation. They prosper in righteousness, and are enriched in all needful gifts and graces.

Satan leads poor creatures down into the depths of sin by winding stairs, that let them not see the bottom, whither they are going.

Temptations send the saint to his castle, as the sight of a dog doth the coney to her burrow.

#### REVIVALS.

Extract of a Letter from the Rev. A. Bronson, to the Editor of the Christian Secretary, dated Stonington Borough, March 7, 1831.

DEAR BROTHER,

I rejoice to inform you that a precious revival of religion is now in progress among the dear people of my charge. The cloud has for some time been gathering, and blessed be God, the shower of divine grace is now descending—the host of Jesus are marshalled, and are marshalling—wandering professors are returning, with tears in their eyes, and confession on their tongues—converts sing and rejoice, and say, Come, taste, and see that the Lord is good, while the enquiry is heard in every direction, What shall I do to be saved?

The most powerful (at least the most sensible) display of divine grace, as yet, in the conviction of sinners, was made among my pupils in school—such scenes I never beheld before; nothing but numbers were wanting to make a Pentecost. Two winters has God by his heart-melting presence, rendered my school house a Bethle; blessed be his glorious name forever and ever. In the school taught by bro. Baker, a licentiate of this church, in a District contiguous to this, there is also a religious excitement, and some are already rejoicing.

Let those who are entrusted with the education of youth, be encouraged to press home upon their hearts and consciences, the mandates of the Gospel, read the scriptures, and pray with them, morning and evening, and exemplify religion in their lives, and God will bless their efforts. True there may be difficulties at first, but they will give way if a steady perseverance be maintained. Some of the youth in my school at first, scoffed at the idea of prayer, in commencing and closing our exercises; but I have lived to see these same persons prostrated in dust, and crying for mercy, and some of them are now happy in Jesus—though others now in my school room, while I write, are sighing after deliverance from sin, and saying with tears, "O that I knew where I might find him." Our sanctuary is crowded every evening with solemn, weeping, listening hearers. At the last anxious meeting, about eighty were present, and I presume that there are twice that number in this village, whose minds are under different degrees of conviction. There is now a prospect of an extensive revival; God grant that our sanguine hopes may be realized.

Yours, &c.

ASA BRONSON.

For the Christian Secretary.

Extract of a Letter from the Rev. John Cookson, of Middletown, to the Rev G. F. Davis of this city, dated

Middletown, Ct. March 7, 1831.

"With us, it is a time of special interest, exceeding (so far as present appearances will warrant the expression of an opinion) any thing we have witnessed since my residence in this place.

The number of anxious inquirers in the other congregations, I cannot state, nor can I say how many such are connected with my own congregation; but the number is increasing. A few moments before I sat down to write you, I was informed of one who hopefully obtained mercy, yesterday, while listening to a discourse on the *Atonement of Christ*, and of another in the same family, who is deeply serious.

On Lord's day, (yesterday) I had the pleasure of baptizing four persons in obedience to the command of Jesus, in Mark xvi. 15, 16."

Yours sincerely,

JOHN COOKSON.

Extract of a letter from Rev. Jonathan Wilson, to the Editor of the Christian Secretary, dated Suffield, March 1, 1831.

I have recently returned from a visit to the Warwick and Coventry Churches, R. I. the place of my former labors. Since my departure from them, Br. Ross has become their pastor; his labors have been abundantly blessed to that people. In the course of the past summer he has baptized nine; several were added by letter; about the first of last month the Spirit of the Lord commenced a powerful operation on the minds of the people; a general solemnity prevailed from village to village, and a goodly number, I have reason to believe, have experienced a hope in the Lord; the 3d Sabbath in February, in consequence of Mr. Ross' ill health, I baptized at his request, nine. On the same day, 12 were baptized within one mile in the same stream, by what are called the Six Principle Baptists, who make 'the laying on of hands,' on candidates after baptism, a test to their communion. The work is powerful, not only the youth, but persons 40 years of age, share in the blessing; the Lord appears to be doing a great work for that people, for which I rejoice. May the Lord continue his good begun work, till all shall know him, from the least to the greatest, is the prayer of your unworthy friend,

JONATHAN WILSON.

For the Christian Secretary.

Wethersfield, March 4th, 1831.

MR. EDITOR,

Having returned this week from Troy, where I have been laboring for six weeks in the vineyard of the Lord, to assist Br. Hill in pointing the anxious to the Lamb of God, that taketh away the sin of the world, and to lost sinners the way of salvation; and having been an eye and ear witness of what the Lord has done in Troy, West Troy and Lansingburgh, of all creatures, I have the most reason to be humble and thankful to the Lord, who granted me strength to endure six weeks fervent labor, from six in the morning, till late at night; and if any one needs the prayers of the Lord's people at the present time, it is brother Hill, that the Lord would strengthen his hands, as well as encourage his heart, until he shall be enabled to gather in the harvest. Last Lord's day will long be remembered by the three churches, and by the unworthy writer of this; I had the happiness to lead 22 happy converts to Br. Hill, who immersed them in the name of the Father, Son and Holy Ghost, in eight minutes and a half; and at West Troy, the ordinance was administered in 30 minutes after the administration at Troy, to eleven more; and how many received the ordinance at Lansingburgh, I am unable to state, but it was to be administered at the same time. The converts baptized by Br. Hill, were from 8, to 60 years of age; one man, who had before the revival been a strong advocate for the doctrine of Universalism, for more than 30 years, was among the happy number. When I left, the Lord was displaying the riches of his grace, in the conversion of sinners, in as powerful, if not a more powerful manner, than when I first arrived at that city. Yours with sincere affection,

WM. BENTLEY.

From the New-York Evangelist.

The interest felt by tens of thousands in distant places, in the spiritual prosperity of this city, has induced the ministers of the three Presbyteries, at a joint meeting, held this day, to present the following brief statement of the condition of our churches at the present time; especially as we fear that overrated statements may be circulated to the injury of the cause.

We would state, That a revival of religion has, for several weeks, existed among us.

That it is more extensive than was ever before known to us in this section of the church.

That in promoting the work a very delightful degree of union is observable among our members and ministers.

That not all—far from all—of our Christian professors are actively engaged in helping this glorious cause.

That we view the work as still increasing; and, at the same time, as advanced to a stage of great and peculiar interest.

And that, under these circumstances, our common and urgent request, to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours," is—FOR THOSE UNITED AND HEARTY PRAYERS, THAT THE WORK MAY PROCEED AND PROSPER, according to the measure of our spiritual wants, and the grace of God, who can "supply ALL OUR NEED according to his riches in glory by Christ Jesus."

GARDINER SPRING, }  
SAMUEL H. COX, }  
WM. D. SNODGRASS, }  
NEW YORK, }  
March 1 1831. }  
JOEL PARKER.

BROOKLYN, L. I.

We understand that the revival is powerful in that place, that recently 400 attended the morning prayer meeting, at 6 o'clock.

GENEVA, N. Y.

A correspondent at Geneva, N. Y. under date of the 21st ult. writes thus: "The work of the Lord still continues in this place, and with increasing power."

REVIVALS IN THE WESTERN PART OF N. Y.

A correspondent at E. Mendon, writes thus: "God is pouring out his spirit in a marvellous manner in the Western part of the state, and magnifying the grace of Christ to the astonishment of the friends and enemies of Zion. Almost every town and village is blessed with a refreshing from the presence of the Lord."

WEST BLOOMFIELD, N. Y.

Under date of February 21st, the Rev. Mr. Brown of West Bloomfield, writes, "We have for some time been enjoying a very pleasing revival."

THREE DAYS MEETING AND REVIVAL,  
At Elbridge, N. Y.

A correspondent at Elbridge, Onondaga Co. under date of February 21st, writes, that there is now an interesting revival in Mr. Stow's congregation in that place, that it commenced at a three days meeting, held about a week before the above date, and that there were from twenty to thirty hopeful subjects.

PRIDE.—There is no affection of the mind so much blended in human nature, and wrought into our very constitution, as pride. It appears under a multitude of disguises, and breaks out into ten thousand different symptoms. Every one feels it in himself, and yet wonders to see it in his neighbor. Man is a sinful, an ignorant, and a miserable being, and these three reasons why he should not be proud, are, notwithstanding, the reasons why he is so. To be proud of virtue is to poison yourself with the antidote; to be proud of knowledge is to be blind in the light; to be proud of authority is to make your rise your downfall. The best way to humble a proud man is to take no notice of him. Civility is always strife.

He compares the youthful convert to a little child who has lost his way to his father's house, and is prone to follow any that offer him their conduct.

Mr. Editor,

You will enquire, if you wish, quires through paper. He your correspondence, to g questions:—

1. Can the Baptism?

2. Is it ne ber of a Church?

3. Is Bapt does Baptism the Church?

"KNOW

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Satan put a little after fight.



For the Christian Secretary.

Mr. Editor,

You will oblige one of your constant readers, if you will permit him to make a few inquiries through the medium of your valuable paper. He would earnestly request some of your correspondents in accordance with the gospel, to give an answer to the following questions:—

1. Can there be a Gospel Church without Baptism?
2. Is it necessary for a person to be a member of a Church to be a Gospel Communicant?
3. Is Baptism a door into the Church, or does Baptism make the person a Member of the Church?

An Enquirer after Truth.

"KNOWLEDGE FOR THE PEOPLE, Or the plain Why and Because," is the title of a book, which we learn from the Athenaeum has been recently published, and concerning which it thus speaks:—*Chr. Reg.*

"This is the first portion of an attempt to simplify science, or rather to trace effects which we witness every hour, to scientific principles, or in common parlance, the plain Why and Because, and reduce it to plain and popular terms. The present part is devoted to Domestic Science, or the phenomena which occur in parlour, kitchen, chamber, and Hall. Each question begins Why—and the answer Because, and of these there are upwards of 400. We quote a few specimens:—

**Fire.**—Why does water thrown on a brisk and flaming fire apparently increase the combustion?

Because the water is converted into steam, which expanding and mixing with the flame, causes it to spread out into a much larger volume than it otherwise would have occupied.

Why does sunshine extinguish a fire?

Because the rays engage the oxygen, which had hitherto supported the fire.

Why does a fire burn briskly and clearly in cold weather?

Because the air being more dense, affords more nourishment to the fire.

**Effects of Heat.**—Why do we stick a pin in a rushlight to extinguish it?

Because the pin conducts away so much heat that the tallow will not melt or rise in the wick.

Why does the heater of a tea urn soon change when placed near the water?

Because it parts with its heat to the water, until both are of the same temperature.

Why is a harp or piano forte, which is well tuned in a morning drawing room, not perfectly in tune when a crowded evening party has heated the room?

Because the expansion of the strings is greater than that of the wooden frame work; and in cold the reverse will happen.

Why does a gate in an iron railing shut loosely and easily in a cold day, and stick in a warm one?

Because in the latter there is a greater expansion in the gate and railing than of the earth on which they are placed.

Why are thin glass tumblers less liable to be broken by boiling water than thick ones?

Because the heat pervades the thin vessels almost instantly and with impunity, whereas thicker ones do not allow a ready passage of heat.

Why does straw or flannel prevent the freezing of water in pipes during the winter?

Because it is a slow conducting screen or covering, and thus prevents heat passing out of the pipe. By the same means the heat is retained in steam pipes.

**Evaporation.**—Why is profuse perspiration so cooling to laboring men and all evaporation productive of cold?

Because of the necessity of a large quantity of caloric being combined with fluids, to convert them into vapour or gas.

Why do persons take cold by sitting in wet clothes?

Because they suddenly lose a large portion of heat which is carried off from the body by the evaporation of the water from the clothes.

**Boiling.**—Why should the bottom of a tea-kettle be black, and the top polished?

Because the bottom has to absorb heat, which is aided by rough and blackened surfaces; and the top has to retain heat, which is ensured by polished ones.

Why is a crust so frequently seen on the insides of tea-kettles and boilers?

Because of the hard water frequently boiled in them, which holds in solution carbonate of lime, but being long boiled, the latter is no longer soluble and becomes precipitated.

Why is hard water by boiling brought nearly to the state of soft?

Because it is freed from its gases, and its earthy salts and substances, by which its hardness was produced, are precipitated.

Why is water when boiled mawkish and insipid?

Because the gases which it contained have been expelled by boiling.

Why is it wasteful to put fuel under a boiler with the hope of making the water hotter?

Because the water can only boil, and it does so at 212 degrees of the thermometer.

**Every Man is Responsible.**—He who is the means of converting and instructing a solitary youth, in this age, kindles a star in the moral horizon. The faithful father, mother, or teacher, casts bread upon the waters to be found many days hence. But he who by bad principles or example, injures the youth of this generation, does, in so far as his influence extends, throw poison into a river at the fountain, on both of whose shores a whole population must drink and die. He places a match to a train of gunpowder which leads to a magazine, and thus commits national homicide!

Satan puts off his old errors, by turning them a little after the mode of the times, for new light.

## CHRISTIAN SECRETARY.

HARTFORD, MARCH 12, 1831.

It is with unfeigned gratitude to God, that we acknowledge the manifestations of his goodness, which are now apparent in this city. Within a few weeks, a great change seems to have been effected, not only in the affections, but in the employments of many of the inhabitants of this place. One month since, a great majority of our citizens seemed to be passing down the broad way which leads to death, with scarcely a whisper from the professed followers of Christ, to show the danger of the road, and to direct to that straight and narrow path which leads to life eternal. But a change, as apparent as happy, has taken place. Not only have scores of professors, who had almost forgotten their first love, returned with tears of contrition and repentance, but those who have heretofore evinced little, if any, regard to the welfare of their souls, are attentive hearers at religious meetings; and the arguments and persuasions which were a short time since turned from with ridicule or disgust, now find a ready reception in the heart. Blooming youth, who have been accustomed to indulge in late repose, are now up betimes; and the hearts of Christians are cheered, to witness the crowds who have the past week been seen, as the sun was rising above the horizon, silently wending their way to the several prayer-meetings, to unite in supplicating the mercy of God upon them and their friends. When the pious heart has breathed forth its desires, and the God of mercy has been supplicated for blessings on the youth, tears have flowed from eyes which were never before moistened when contemplating a Saviour's love; and hearts which before never felt, for their own transgressions, have groaned in bitterness for their sins. Not a few who have been in the gall of bitterness and in the bonds of iniquity, are now drinking of the waters of that river, which makes glad the city of our God; and are rejoicing in liberty: "For who the Son makes free, is free indeed."

But we would not indulge our feelings too far; we have already said more than we intended, when commencing. But will the most fastidious blame us for mentioning what we have witnessed, and testifying to the things which we know? If there are such—if some approve of entire silence, till the time of refreshing is past, and till experience shall show that converts adopt the doctrine of God their Saviour, we only reply, it is not so written in Scripture; for there we read of souls rejoicing, and proclaiming to those around, as soon as they had found the Saviour precious. But we rejoice with trembling; boasting is excluded; and we would say,—"Not unto us, O Lord, not unto us, but unto thy name give glory, and for thy truth's sake."

At a Quarterly Meeting of the Board of the Convention of Baptist Churches, in this State, held at Bristol, on the 6th inst., it was resolved that the Corresponding Secretary of Convention, call the attention of the Churches to the Resolve passed at the last meeting of the Convention, relative to the new modification of the Constitution of this body, so as to have the representation come from Associations, instead of the present mode of representation from Churches.

Our brethren will therefore please be referred to the following Resolve, passed the last Session, and instruct their delegates to the next Session of the Convention, on the subject.

**GURDON ROBINS, Cor. Sec'y.**

"Resolved, That the subject of altering the Constitution relating to representation in this body, be laid before the several Churches, that their views may be stated at the next meeting."

**ACKNOWLEDGEMENT.**

THE Treasurer of the Con. Bap. Convention, acknowledges the receipt of the following sums, during the last quarter.

From Female Primary Society, Chesterfield, by hand of Rev. S. Shailer, D. M. - - - \$5.75.

Mrs. Nancy Blanchard, by Rev. Wm. Bentley, African Mission, - - - - - \$1.00.

Mrs. Lydia Sherwood, African School, \$30.00.

March 9th, 1831.

**General Intelligence.**

From the N. Y. Daily Advertiser.

**LATEST FROM EUROPE.**

Arrest of Mr. O'Connell, Mr. Stille, Mr. Barret, Mr. John Reynolds, and Mr. Lawless, on a charge of conspiring to evade the proclamation act.

On Tuesday morning, the house of Mr. O'Connell, in Merion square was visited by Mr. Farrell, Chief Constable and Peace Officer Irwin, who upon being admitted to that gentleman's presence, stated that they had a warrant against him, issued from the Head-office, on a charge of conspiracy, to evade the proclamations recently promulgated by the Lord Lieutenant. After a long conversation, which we have not space to notice, Mr. O'Connell entered into the requisite securities, himself in £1000 and two sureties in £500 each. Mr. Barret, Mr. Steele, Mr. Reynolds, and Mr. Lawless were all served with the same process, and all gave bail.

**Emigrants.**—A letter from London, after stating that the jails and poor houses of England were overflowing with the starving poor and the profligate, says:—

"Next spring will inundate the U. States with emigrants. Government will find exporting half starved rioters more expensive than sending them to Canada. Every convict sent to Botany Bay costs 80 pounds. That sum would pay the passage of five persons to Canada, and support them fifteen months."

A sum of above £200,000 sterling has been already expended "to complete alterations" at Windsor Castle, England, which alterations were originally stated at £150,000 in the estimate laid before the House of Commons.

An able writer in the London Morning Chronicle is afraid that a Revolution will take place in Russia, sooner than for the sake of humanity, it is to be wished.

At a public meeting held at Glasgow, it was determined to petition for a reform in Parliament. In

a few days there were upwards of 13,000 signatures affixed to the petition. In England many similar meetings have been held—at Cambridge, Bedford, Norwich, Northampton, Reading, &c. &c.

**Lady Lenox, or Miss Paton,** has instituted an action for divorce against her husband before the Court of Sessions of Edinburgh.

**The late Riots.**—It appears, by a return just made, that exactly eight hundred individuals have been punished by law for rioting, breaking machinery, and burning property. Already executed 7; to be executed 11; sentence of death recorded against 162; transported 269; imprisoned 220; and there are now about 200 in prison to take their trials.—*Liverpool paper.*

The Pasha of Egypt having experienced considerable difficulties in the execution of his grand canal between the Nile and Alexandria, has applied to the Messrs. Rennie of England, who have appointed an experienced engineer to go out to Egypt to superintend the completion of this great work.

The celebrated Krutzer, the composer, died lately at Geneva. Among his chief musical compositions are 'Paul and Virginia,' and the 'Death of Abel.'

**Turkey.**—The Mercantile Advertiser states, on the authority of a letter from Constantinople, dated 9th December, which says that "country is all speculation, very large quantities of grain have come down from the Black Sea, and prices have fallen fully 15 per cent."

It has been computed that in Prussia, there is one soldier in eighty inhabitants; in Austria, one in 118—in France, one in 142; in England, one in 229; and in Russia, one in 57.

**Bermuda.**—It is stated in a Bermuda paper of Jan. 21st, that there had been several gales at that Island for six or eight days, which had prevented many expected arrivals. It had been unusually cold, with some hail showers, and many delicate plants had suffered.

Extract of a letter from his Majesty's ship Talbot, dated Cape of Good Hope, Nov. 22d, 1830.—"We arrived here on the 20th, after a long passage. On the 23d of Oct. we observed a strange sail, and after some few hours chasing, came up with and captured her, when she proved to be a French slave brig, called the Duc de Bordeaux, 260 tons, Duquesne, master, and bound to Gaudaloupe. She had 601 slaves, men, women, and children, on board, huddled together in a state of nudity, in the most horrible and heart-rending condition. Conformably to a treaty with France, we could not make a prize of her."

**Russian Cholera Morbus.**—It appears by the following extract of a letter, dated, St. Petersburg, Jan. 8, that the disorder which is now devastating some of the fairest provinces of the Russian Autocrat, turns out to be, as originally predicted, the Plague.—"There is now not the least doubt but that the dreadful visitation with which it has pleased Providence to afflict us is the confirmed Plague. It has just carried off our worthy friend, Col. Paeswitz, with his two sons, and his wife is hourly expected to fall a victim to its destructive influence. Abscesses were formed under the arm pits, and in various other parts of their bodies, which together with other symptoms, leave no doubt as to the fatal nature of the disease."

**CONGRESS.**

The Twenty first Congress was closed, by the adjournment of the two Houses, on Thursday evening 3d inst.

By a suspension of the joint rule, which forbids the presentation of any bill to the President for his approval, on the last day of the session, several additional bills were finally acted on and became laws. This was the more gratifying, as some of them provided for private claims.

The President approved and signed all the bills which were presented to him, although a rumor prevailed, in the afternoon, that one or two, embracing Internal Improvements, would not be approved.

The Senate was engaged the greater part of the day in the consideration of Executive business. Some appointments were confirmed, among them—Geo. W. Erving, (several years since, American Minister to Spain,) to be Charge des Affaires to Constantinople. In the course of the day, some highly interesting questions were presented, in relation to transactions in the General Post Office Department.

**STATE OF CONNECTICUT.**

Secretary's Office, March 4, 1831.

The publishers of the several newspapers in this State, are requested to insert the following communication from the Hon. Gideon Tomlinson, resigning the office of Governor of this State, whereby the powers and authority appertaining to that office have devolved upon His Honor John S. Peters, Lieut. Governor.

THOMAS DAY, Sec'y.

New Haven, March 2d, 1831.

To Thomas Day, Esq.

Sir—Having been appointed, by the Legislature, a Senator from this State, in the Congress of the U. States, for the term of six years from and after the third day of the present month; and having accepted the high trust, I do hereby resign the Office of Governor of the State of Connecticut. In retiring from the distinguished and responsible station which has brought me into friendly and intimate intercourse with so many of my fellow citizens, whose interests and happiness will continue to be the object of my earnest solicitude and persevering exertions, I am penetrated with lively gratitude for the evidence of their kindness and confidence with which I have been honored. May the special guidance and smiles of Heaven be perpetually extended to the People of this State, and all who shall be entrusted with the administration of their public concerns.

I am respectfully,  
Your Obedient Servant,  
GIDEON TOMLINSON.

**SUMMARY.**

**Petrification.**—In making the excavations for the first inclined plane on the rail road, in the range of hills bordering the valley of the Mohawk on the south of this city, and at the depth of thirty feet below the surface of the earth, a number of petrifications have been found. Among them is the lower jaw of a human being, with the teeth entire. The others are pieces of wood, evidently formed by the hand of man for some useful purpose. One of these latter we have examined. It appears to have been designed for the handle of some implement like that of an axe, or a hatchet. These discoveries would seem to confirm the opinion of eminent individuals, that the region of country comprising this part of the valley of the Mohawk, and in which this city is situated, was once covered with an extensive body of water, which ultimately found its way to the ocean, by forcing a passage through the hills which bounded it at the Cohoes Falls.—*Schenectady Whig.*

**March of Intellect among the Catholic Clergy.**—In the year 1810, it was seriously discussed in the schools of Rome, if sorcerers were fools, or possessed by the devil. Things were more advanced at Paris—in 1817, two works were published, in which the existence of magic was formally maintained, and the zeal of the learned and virtuous men applauded, who formerly burnt sorcerers alive. About three years since, the city of Spire was the theatre of a not less atrocious scandal, (we have omitted the preceding

one) but upon which the rank of the actors impresses a more remarkable character. The Bishop, who has died at the age of 82, and bequeathed 20,000 florins to his cathedral, was not interred like his predecessors in a chapel of his church; the clergy would take no part in his burial because they accused this venerable prelate of sorcery.—*For. Quar. Review.*

**Mount Pleasant, N. Y. March, 1.**

**Accident.**—On Sunday evening, last, a son of Mr. Bard, of Caldwell's, with a young lad in a cutter, was returning from Haverstraw, to his father's house, on the river, the ice broke with them, and they were both drowned, together with the horse. The young man was about 27 years of age.

The city council of Savannah recently passed a law imposing a tax of \$100 on every free colored person coming to that city.

**Lotteries.**—A committee of the Legislature of Pennsylvania have made a report on the subject of Lotteries, in which it is recommended to that body to prohibit the drawing of lotteries and selling of tickets in that State, after the 31st of December next.

A gang of counterfeiters, with a press, nine miles from Cincinnati, was broken up on the 30th ultimo. Among those arrested, was a female with \$3000 in spurious bills of \$5 on the United States Branches.

**Robbing the Grave.**—The Berkshire (Massachusetts) American mentions, that several bodies have been recently disinterred in that vicinity within a short time; one at Conway, and another at Montague. Two students of the Pittsfield Medical Institution have been arrested, and are awaiting their trial.

**India Rubber.**—This valuable product, first made known by La Condamine, in 1736, is the juice of several species of trees growing in South America. It flows from the trees as a milky fluid, which soon hardens upon exposure to the air. Various attempts have been made to transport it to Europe in its fluid state, without success. Its application to the arts is various, but until recently no advantage has been derived from one of its most remarkable properties, its elasticity. Two ingenious chemists of Paris, Messrs. Rattier and Guibal, by an entirely new solvent and a very delicate process, have succeeded in spinning it into threads of various sizes. This is subsequently woven into suspenders, garters, surgical bandages for ruptures, fractured or dislocated limbs, &c.

**Curious Method of Splitting Rocks.**—In the granite quarries, near Seringapatam, the most enormous blocks are separated from the solid rock, by the following neat and simple process:—The workman, having found a portion of the rock sufficiently extensive and situated near the edge of the part already quarried, lays bare the upper surface, and marks on it a line in the direction of the intended separation, along which a groove is cut with a chisel about a couple of inches in depth. Above this groove a narrow line of fire is then kindled, and maintained till the rock below is thoroughly heated, immediately on which a line of men and women, each provided with a pot full of cold water, suddenly sweep off the ashes, and pour the water into the heated groove, when the rock at once splits with a clean fracture. Square blocks of six feet in the side, and upwards of eighty feet in length, are sometimes detached by this method. Such a block would weigh nearly 500,000 pounds.

There are in the State of New York, 5,591 professional persons, viz.—1,742 Practising Attorneys, 1,300 Clergymen, and 2,549 Physicians.

A man of respectable appearance committed an outrageous assault upon a colored man in Maiden Lane, yesterday morning, for having the audacity, as he said, to stand upon the sidewalk, while he, a white man, was passing by. The colored man offered him no molestation nor insult, and the first intimation he received that his presence was offensive, was a blow on the side of the head, followed by two or three cuffs in quick succession. The poor black only ventured to lift up his voice against such unprovoked brutal treatment, at which the indignation of the assailant kindled so furiously that he drew a pistol and threatened to blow his brains out if he muttered another word. The intercession of another colored man prevented any further violence. Information of the transaction was communicated to the Police Magistrate, who promptly dispatched an officer to apprehend the offender, and bring the parties before them. This was done, and when interrogated, the assailant said his name was —, and that he lived in a country where no negro could look on a white man in the face. His department in the Police Office was so insolent, that Justice Wyman instantly took the complaint of the black man against him, and ordered him to find bail for his appearance at Court. He said he had no friends to become his bail, and was therefore committed to Bridewell.—*N. Y. paper.*

The Barnstable Journal states that a seal was captured alive in Yarmouth, which was making its way over land from Buzzard's to Barnstable Bay, to avoid doubling the cape.

M. Jona. Davis of Barnstable fell from a loft in his barn, 14 feet, without injury. He is a corpulent man, and 83 years of age.

The bridge over Bass River, between South Yarmouth and Dennis, was carried away by the ice, on the 22d ult.

Nathan Carr, a counterfeiter, in New Hampshire, has been sentenced on three indictments, to 12 yrs. imprisonment.

The Catskill N. Y. Recorder, relates that a young man, who had been habitually intemperate, recently died and was to be buried at the public expense.—A pot companion, who volunteered to watch with the corpse, stole two cents, which had been placed upon the eye lids, slipped out and spent them for rum!!

Two hundred years ago.—In Winthrop's Journal, under date of Dec. 1533, we find the following paragraph respecting the Indians.

"John Sagmore died of the small pox, and almost all his people (above thirty buried by Mr. Maverick, of Winesmett, in one day). The towns in the bay took away many of the children; but most of them died soon after."

"James Sagmore of Saugus died also, and most of his folks."

"It wrought much with them, that when their own people forsook them, yet the English came daily and ministered to them, and yet few, only two families, took an infection by it. Among others, Mr. Maverick of Winesmett is worthy of a perpetual remembrance. Himself, his wife, and servants, went daily to them, ministered to their necessities, and buried their dead, and took home many of their children. So did other of the neighbors."

Many of the sufferers appear, from Winthrop's account, to have been so much struck with the contrast between the conduct of their own people and the whites on this occasion, that they could not help acknowledging the excellence of the "white man's religion."

**THE VALLEY OF LA PLATA.**—The great valley of the La Plata, with respect to its magnitude and peculiar soil and surface, is the most extraordinary on the globe. No country in the world presents so level a surface, being one wide extended plain, reaching from the river of Plata, to the Cordillera of the Andes. It is the lower section of this superfluous which is emphatically denominated the Pampas, and it extends nearly 1500 miles from north and south, with a breadth of about 500 miles, being a great trapezium, as Brackenridge calls it, or irregular figure containing 100,000 square miles.—Over all this immense space, there is scarcely a tree or shrub, or a single perennial plant. There are neither hills nor eminence, and the undulations are almost indiscernible by the eye. The keen and desolating tornadoes called pamperos, sweep across this unsheltered region without any obstruction, and discharge themselves with accumulated and resistless fury upon the broad expanse of the La Plata. The surface is a rich black mould, without stone, gravel, or sand; next is a stratum of clay, and lastly a substratum of gravel, which reaches down to water. The whole is luxuriantly productive of grass, and forms one boundless pasture ground.—Baldwin and Bonpland, the companions of Humboldt, both say, that it might be timbered with great success; and Mr. Head, informs us that if cities, and millions of inhabitants, could so liberally be planted at proper intervals and situations, the people would have nothing to do but drive out their cattle to graze, and, without any previous preparation, to plough whatever quantity of ground their wants might require.

At a particular season of the year, when the clover withers, enormous thistles, ten or twelve feet in height, suddenly shoot up, hem in the roads and paths and form a dense and impenetrable barrier. "The sudden growth of these plants," says Mr. Head, "is quite astonishing; and though it would be an unusual misfortune in military history, yet it is really possible, that an invading army, unacquainted with this country, might be imprisoned by these thistles, before they had time to escape from them."

Upon this vast level are found innumerable herds of horned cattle, horses, mules and sheep; also deer, ostriches, lions, tigers, and wild dogs. Thousands of these animals may be seen together; they are its principal sources of wealth and commerce. They have been estimated at between two and three millions of cattle, and three or four millions of horses, which range unbridled over the interminable savannahs of the Pampas.—*Am. Quarterly Review.*

## MARRIED.

At Woodstock, on Sunday evening last, by the Rev. G. B. Atwell, Mr. Luther W. Lyon, of Woodstock, to Miss Martha W. Fairfield, of Pomfret.

At Pomfret, Mr. Thomas C. Dilbar, of Woodstock, to Miss Polly Perry, of the former place.

In Wethersfield, (Rocky Hill), on Thursday evening last by the Rev. Mr. Chapin, Mr. Walter Warner, 2d, to Miss Melissa Griswold.

At Branford, Mr. Watrous Howd, to Miss Charlotte Howd.

At New Haven, Mr. James Cunningham, to Miss Sally Noyes.

## DIED.

At Lebanon, Feb. 4th, widow Lucretia Beaumont, aged 75. On the 3d. inst. Mrs. Harriet Potter, 34, wife of Mr. H. Potter.

At Ashford, Mr. Nathan Lyon, 68.

At Norwich, on the 14th ult. Miss Lucy Ann Perkins, daughter of Mr. A. Perkins.

At Prospect, on the 18th ult. Mrs. Hannah S. Bradley, 51.

At New Haven, Mrs. Rebecca Bragg, 86.

At Goshen, Mr. Samuel Chapin, 53.

At Hamden, Mrs. Hannah Doolittle, 86.

At Litchfield, Mr. Timothy Childs, 71.

## NOTICE.

THE Committee of Arrangements, appointed by the Baptist Society, in this city, now have the pleasure to announce that the House of Worship erected by said Society, will, by divine permission, be opened with religious services, on Wednesday, the 23d day of March, at half past one o'clock, P. M.

Sermon by the Rev. Gustavus F. Davis. Ministers, and others, are hereby respectfully invited to attend. The Ministering brethren are requested to meet at the house of the Pastor, at 10 o'clock, A. M. to make arrangements. The Rev. Samuel S. Mallory is appointed to preach in the evening.

Manna Case, Jesse Savage, Edward Bolles, Freeman Crocker, James G. Bolles, John Braddock, Albert Day.

Hartford, March 5, 1831.

## NOTICE.

HARTFORD UNION CONFERENCE.

The Churches composing the Hartford Association, are respectfully requested to send delegates to meet in conference with the Baptist Church in this city, on the 24th and 25th inst.; exercises to commence at 10 o'clock, A. M. Delegates will please to call at the store of Mr. Edward Bolles, south wing of the New Meeting-House, where a committee will be present to receive them.

G. F. DAVIS.

March 5.

## NOTICE.

The next session of the Conference composed of Churches in the Stonington Union Association, will be held with the Church in Stonington Borough, on conference on the 21st Wednesday in April, at 1 o'clock P. M.

Brothers from abroad will call at the public house of Brother Oliver Burdick, where they will receive directions with regard to places where they will find entertainment, &c. We extend a general and hearty invitation to Brethren to attend, and hope they will come richly laden with the fruits of Canaan.

ASA BRONSON.

## NOTICE.

THE Hartford County Temperance Society will hold its next meeting at Newington Parish in Wethersfield, on the 4th Tuesday of this month, at 10 o'clock, A. M.

**DR. D. S. DODGE,**

HAS removed from Fairfield to this city, and taken the office in Prospect Street, recently occupied by Dr. Cogswell, deceased.



## POETRY.

## BIRTH OF THE PRINCE OF PEACE.

By S. T. Coleridge, Esq.

The shepherds went their hasty way,  
And found the lowly stable-shed  
Where the virgin-mother lay;  
And now they check their eager tread;  
For to the babe that at her bosom clung,  
A mother's song the virgin-mother sung.

They told her how a glorious light,  
Streaming from a heavenly throng,  
Around them shone, suspending night!  
While sweeter than a mother's song,  
Blest angels heralded the Saviour's birth,  
Glory to God on high; and peace on earth.

She listened to the tale divine,  
And closer still the babe she pressed;  
And while she cried, the babe in mine!  
The milk rush'd faster to her breast;  
Joy rose within her like a summer's morn;  
Peace, Peace on earth! the Prince of Peace is born.

Thou mother of the Prince of Peace,  
Poor, simple, and of low estate!  
That strife should vanish, battle cease,  
O why should this thy soul elate?  
Sweet music's loudest note, the poet's story,—  
Didst thou ne'er love to hear of fame and glory?

And is not war a youthful king?  
A stately hero clad in mail?  
Beneath his footsteps laurels spring;  
Him earth's majestic monarchs hail  
Their friend, their playmate! and his bold bright eye  
Compels the maiden's love-confessing sigh.

"Tell this in some more courtly scene,  
To maids and youths in robes of state!  
I am a woman poor and mean,  
And therefore is my soul elate.  
War is a ruffian, all with guilt defiled,  
That from the aged father tears his child!

A murderous fiend, by fiends adored,  
She kills the sire, and starves the son;  
The husband kills and from her hoard  
Steals all his widow's toil had won;  
Plunders God's world of beauty; rends away  
All safety from the night, all comfort from the day.

"Then wisely is my soul elate,  
That strife should vanish, battle cease;  
I'm poor and of a low estate,  
The mother of the Prince of Peace.  
Joy rise in me, like a summer's morn;  
Peace, Peace on earth! the Prince of Peace is born."

## EXTRACT

From a Sermon by Rev. Jeremiah Chaplin, D.D.  
(published in the Baptist Preacher,) on the  
tendency of eminent piety in a church of Christ,  
to promote the conversion of sinners.

"When the members of a church are eminently spiritual, they will feel and manifest a deep concern for the salvation of sinners; and this will have a powerful tendency to convince the latter of their guilt and danger. Why is it that we speak so seldom and so faintly to sinners on the state of their souls, but because we feel very little concern for their salvation? and why is it that we feel so little concern for their salvation, but because we feel very little of the exercise of grace in our own hearts?—If we were eminently spiritual, we should feel a deep and abiding impression of their lost and guilty state, and an earnest solicitude for their conversion to God. Time would appear to us short, and eternity, with all its tremendous realities, just at the door. Our minds would be much occupied with the solemnities of death and of the judgment day—with the joys of heaven and the miseries of hell. We should realize more sensibly than we are wont to do, the value of an immortal soul, and the awful consequences of its leaving the world without an interest in Christ. And, possessing at the same time a large measure of holy love, our compassion towards perishing sinners would be deep and active. It would prompt us to vigorous and persevering efforts. We should address sinners in a tender and solemn manner, and warn them with tears to flee from the wrath to come. The private Christian, if eminently spiritual, is not willing to leave this work to be done by his minister alone. He feels that he has himself a message from God to sinners around him, and cannot keep silence without bringing guilt upon his conscience, and destroying his spiritual peace. Sinful fear, and sinful shame are soon overcome; his want of talents and learning no longer excuses him.—His heart is full, and must have vent. He cannot refrain from telling sinners of their danger, and exhorting them to flee to Christ as the only refuge.

Now, let us suppose that the members of a church, generally, feel and manifest this earnest solicitude for the salvation of sinners; will sinners around them remain easy? No, my brethren; they will soon be alarmed. I have long been convinced that one principal reason why sinners are so easy, is that we who profess religion, are so easy. Did we manifest a deep concern for the salvation of their souls, they would not fold their hands and slumber as they now do. They would be aroused, and would put to us the all-important question, 'What must I do to be saved?'

Finally, when the members of a church are eminently spiritual, they will pray much for the conversion of sinners; and their prayers will prevail with God. The effectual, fervent prayer of one righteous man availeth much.—What, then, must be the effect where forty, fifty, or perhaps an hundred such men are simultaneously engaged in this holy exercise? They must have power with God and prevail.—Such united and fervent prayers will be heard in heaven. This cloud of holy incense, ascending up before God, will soon dissolve in fruitful showers. The barren ground will become a pool, and the thirsty land springs of water. Converts will spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob, and another

shall subscribe with his hands unto the Lord, and surname himself by the name of Israel.—My brethren, these are no fictions. They are certain truths, supported by facts well known to many of you. You have felt and witnessed all which I have described. You know that revivals of religion usually begin with the church of God. When Christians have a deep sense of eternal things, and the spirit of grace and supplication is poured upon them, you expect, you are almost certain, that a work of grace will soon commence among the unconverted. You do not hesitate to say, at such a time, that 'there is a sound of abundance of rain.'

I will close with an address to the Ministers and Messengers of this Association.

Permit me to congratulate you on the return of this anniversary, and on the favourable circumstances under which we are now assembled. The Lord has been gracious to us during the past year. He has poured upon us the bounties of his providence in rich abundance; and though he has not granted us such seasons of refreshing from his presence as we have sometimes enjoyed, we have still much cause for gratitude and praise. Most of our churches have been indulged with the stated preaching of the Gospel, and give evidence, I trust, that though they have not been visited with 'showers of blessing,' they have been refreshed and fructified with the gentle dew of divine grace. Let us bless God for these tokens of his covenant faithfulness and mercy; and let us rest assured that the reason why so few sinners in our connexion have been brought to know him, is to be found in ourselves, and not in him.

To this conclusion the subject which we have been discussing naturally conducts us.—We have seen that when churches are eminently spiritual, they have reason to expect, that sinners around them will be converted.—We have, therefore, much cause to fear, that the tone of piety among us is less elevated than it was a few years since. Our churches have, indeed, done nobly for the Bureau Mission; and I am persuaded that the Lord is not unmindful of this labour of love, but will graciously reward it an hundred fold. Still, I am afraid he sees in us the same fault which he saw in the church at Ephesus. He said much in commendation of that church. 'I know thy works and thy labour, and thy patience, and how thou canst not bear them that are evil, and thou hast tried them who say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainting.'—What an excellent character! better, I fear, than most of us deserve. But let us hear what follows. 'Nevertheless, I have somewhat against thee, because thou hast left thy first love.'

Alas! my brethren, has not this true of most of us, and of the churches which we represent? I fear it is. The hallowed fire of love does not burn so intensely in our hearts as once it did. We have grown comparatively cold in the things of God. We do not feel the deep solicitude we once felt for the glory of his name, and the advancement of his cause, or for the salvation of those who are in a state of alienation from him. And is not this the reason why the showers of his grace have been withheld, and so few of the ungodly around us have been delivered from their native barrenness, and made to bear the precious fruits of righteousness? I fear that this solemn question ought to be answered in the affirmative.—Had our churches, the past year, been as spiritual as the apostolic churches were—had we 'walked' as they did, 'in the fear of the Lord, and in the comfort of the Holy Ghost,' we, too, should have been 'multiplied.' The blameless lives, the holy cheerfulness, the vigorous efforts, the fervent prayers, which such deep and ardent piety must have produced, could not have been in vain. The Lord would have risen up to bless us. The converts of his church would have been numerous; and he would have heard a voice from his throne, saying, 'Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not, lengthen thy cords, strengthen thy stakes.'

Let us, then, humble ourselves before the Lord, and pray for the reviving influences of his Spirit upon our souls. Brethren, it is an affecting thought, that our coldness in the things of God should be the means of continuing our unconverted friends and neighbours in the broad way which leadeth to destruction. Shall their blood be found at last in the skirts of our garments? O let us shake off this stupid, slothful frame. Let us arise and call upon God; and let us strive to live in such a manner as shall not hinder, but promote the salvation of those around us, who are now perishing in sin.

## POWER OF DIVINE TRUTH.

A lady in Paris, moving in the higher circles of life, of cultivated mind, and of elegant manners, but a disciple of the infidel philosophy, recently lost, in a fatal duel, her son, her only child; and she was a widow. The countess of —, a Christian lady, sought her friend. She found the bereaved widow on her couch, cold, silent, restless, melancholy, and on the verge of despair. The philosophy of this world had forsaken her. The Countess began to speak of the refuge which the soul finds in addressing itself to God in the time of trouble; to a being so great, and good, and tender. The wretched parent turned on her a vacant stare, and said, 'Did you speak of God? Who is He? Where is He? What is He? I know nothing of him.' Struck by such an awful instance of infidelity, in such circumstances, the countess answered not; for she felt in a moment that she could do nothing to restore such a moral ruin. Her interval of silence was an interval of prayer, that God would take this mighty work into his hands; acting in this spirit, she opened her New Testament, and begged her friend to allow her to read a few passages from a book which had been useful to her-

self in her own recent afflictions. She read from the Evangelists. The effect upon the poor widow was of a gentle, soothing nature. No remark from either party was made on the book itself. When the countess rose to leave her friend, she said, 'I perceive that you are entirely ignorant of the only source of comfort, and I cannot impart it to you; will you give me one proof of your confidence in my affection and sympathy?' 'I will.' 'It is, to use one short prayer, in the words I give you; and to use it as often as you feel a new accession of despair, or a fresh agony of grief. O Lord, enlighten thou me, that I may know thee.'

For many days the countess continued her visits, and read the little book; and on every successive visit to her friend, she found an increasing attention to the subject read. They rarely had any conversation on religion, for the countess found that whenever she attempted it, she could not make herself understood. She therefore confined herself to reading, accompanied by secret prayer for the divine blessing. She was the more encouraged in her hope of success, because she was assured by her friend, that she used the short prayer constantly; and that when she did not know where to turn, or how to disengage her thoughts from the horrors of the past, she found relief in repeating the short prayer.

After these daily readings had continued for some time, the bereaved mother began to express more distinctly the effect of what she heard; 'Your book told me such and such a thing yesterday; that thought has followed me ever since. I wish you would leave it with me till to-morrow.' The countess could not consent. She had two motives in her refusal; she hoped to increase the desire by delay; and she did not at that time wish the book to fall into the hands of an infidel sister, who had all her life influenced the mind of this unhappy widow. She therefore told her the book had belonged to a friend, and was never confided to any second person. The desire to possess this wonderful working book became stronger; and the following note was sent.—'Can you not lend me your invaluable treasure for a few hours? I will not be unreasonable: it shall be returned to you soon.' It was lent, and returned with the following note:—'I have been deeply affected by your generous confidence in leaving me a book so precious to you. I dare not keep it longer; but pray let me have a Bible. It shall never leave me. It shall be my guide, my support; perhaps, one day, my consolation! O when shall I have obtained that holy joy! You shall know of it, that your heavenly charity may be rewarded. Do not leave me to myself; I seem to feel that I shall understand your object. O my God, give me strength and perseverance!'

The Bible having been delayed a few days, the following note was sent:—'Permit me, my dear —, to remind you of your promise, to send me a Bible. Our last conversation did me much good. It went to the source of my disquietudes. I feel as if I could repose myself in God with confidence. Sometimes I feel as if I could love him with all my soul; while I ask him with fervency to give the illumination I so much want. I do not, I cannot doubt, that he will communicate the light that is necessary to my feeble understanding.'

The Bible was procured and sent; after which this note was written:—'I cannot thank you sufficiently for providing me with the only occupation of which I am capable; but I cannot tell you that your present brought consolation to my wounded heart. I must acknowledge, that, after reading it, I am more deeply afflicted. I am even more sorrowful, more dejected, than before I read it. Shall I tell you why? I am led to look back upon my past life with horror; and the dreadful thought suggests itself.—Is it not probable that my sins brought on my child his awful catastrophe? O my God, was I indeed the cause of all he suffered in life and death? I can only weep abundantly. Divine grace must do all for me.'

The countess addressed to her a letter of an encouraging nature, opening to her the fulness and freeness of the Gospel. It was thus acknowledged:—'Your letter has made me weep much; but do not regret of having written it; for the tears were the gentlest and kindest I ever shed. My heart is riveted to that one phrase,—'able to save to the uttermost.' I thank you, I thank you, for having shed such a drop of balm on my wounds. I want to talk with you on my sorrows, and my hopes; if you can believe that I ought to have any hope. O yes, yes; I have indeed hope, although it is mingled with sorrow! But mercy, mercy!'

Here terminates the correspondence, but not the intercourse. The countess had an interesting interview with her friend. She found that the spirit of God had indeed begun the good work, and was gradually leading her mind into all the truth. Grief and despair on the loss of her son had given way to a strong anxiety to understand the word of God. This new study had absorbed the whole soul of the mother. She said she read it incessantly, but without knowing how far she properly understood it; but when she met with a passage that she did not understand, she returned to the place where she had comprehended the sense, and continued her reading till she again encountered the difficulty; and then she uttered her first prayer, 'O Lord, give me light that I may know thee.' She remained at that point, without attempting to proceed, until she had obtained a knowledge of the passage; 'Then,' said she, 'I often find more force, and beauty, and information in that which had just confounded me, than in all I had understood before.'—She said also, 'This book is my nightly comfort, as well as my daily occupation. When I cannot sleep, I desire my female servant to bring me my book, and place the candle at my pillow; and so the night becomes no more tedious and gloomy.'

Attempts were made by her sister to lead back this interesting woman to the darkness and despair of the infidel philosophy; but in

vain. She reads the Bible, and scarcely any thing else; and lives to adorn its doctrine.

How charming is divine philosophy;  
Not harsh and crabbed, as dull fools suppose,  
But musical as is Apollo's lute;  
And a perpetual feast of nectar's sweets,  
Where no crude surfeit reigns.

"It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

M. E. H.

## BRIEF HINTS TO PARENTS.

It is of the utmost consequence that the first impressions made on the minds of children respecting the Divine Being be correct and encouraging. They should be taught that he is the Giver of every good, the Author of all felicity; that he is love itself, and delights in our happiness. Impressions like these, and having religion and happiness connected together in their view, will be likely to beget the feelings of love, reverence, and gratitude, and be a better foundation for a practical assent to the truths of the gospel than creeds and catechisms got by heart. And as age unfolds the capacity, the doctrines of Christianity ought to be presented in the simplest forms. No religious instruction is better suited to the minds of children, than that derived from the precepts and example of Christ; and no part of his example is more calculated to touch the heart, than the compassion and tenderness which he so perfectly displayed.

It is by refining and exalting the motives to action, that parents promote the happiness of their children. Therefore it is a very interesting part of religious education, to fix on the young mind a conviction that religion is not an occasional act, but the effect of an indwelling principle of divine grace, by which their common acts are to be governed, and their evil propensities subdued; that the indissoluble connexion between religion and moral rectitude must never be maintained.—If ye love God ye will avoid evil, and do good; and that it is the purity of the motive which not only gives worth and beauty, but which, in a Christian sense, gives life and energy to the best actions; and without pure motives, acts of devotion, however splendid, will not be accepted in the Divine sight.

When love to God, and love and good will towards men, have been early impressed, as essential doctrines of Christianity, and the mind has been taught to approve itself, by its consciousness of having performed its duty; young people entering into life, and acting for themselves, who have imbibed these principles, will not commonly, it is apprehended, deviate widely from rectitude of conduct.

May parents, therefore, not suffer the lively season, when the hearts of their children are flexible, and their love ardent, to pass by without impressing, by example and precept, those principles, on which their happiness in time and eternity depends.

In closing these hints, permit me to say, that whatever may be the event of a pious education to the child, it is very important to parents to have acquired themselves of the incumbent duty of 'training up their child in the way he should go.' Those who, though mourning over a prodigal child, can appeal to the Searcher of hearts, for having endeavored, to the best of their knowledge, to lead him in the path of rectitude, must have feelings and reflections widely different from those who, though also lamenting the evil course of their offspring, feel their own neglected duty of seasonable care and instruction greatly increasing the bitterness of their sorrow.

## ADDRESS TO FEMALES.

Personal piety forms the distinguished excellence of the female character. 'Favor is deceitful, and beauty is vain; but the woman that feareth the Lord, she shall be praised.' The virtues to which we have alluded are the glory of a woman, but piety constitutes the crown of her glory. I speak not of that piety which exists only in name; but of that which has its seat in the heart, which subdues the native alienation of the mind to God and holiness, which transforms and new creates the soul, and which concentrates its faculties and concentrates them forever, upon the living God as its portion. Religion, in woman as well as in man, is not only 'of the operation of God' but the result of reflection, comparison, and choice, and consists in a cheerful and happy renunciation of all the heart holds dear, for Jesus Christ, and of every opposing interest for his kingdom and glory. And this is her distinguished excellence. Let the fear of God and the love of Jesus Christ control her domestic virtues—let the humility, patience, faith hope, charity, and resignation of the gospel become interwoven with her personal accomplishments, and a sweet and a govern her conduct, and how lovely is such a woman! It has frequently been remarked that 'pious women are not only more numerous, but more pious than pious men.'

In a woman piety is more apt to be uniform and persevering amid multiplied obstacles and accumulated discouragements. And if she possesses large measures of grace, her religion will be more ardent than the religion of the other sex. Such was Hannah, Elizabeth, Mary, and Anna; and such have been a multitude of others, of whom the world was not worthy. If woman was first in transgression, she is most lovely in her penitence. If she was first in her infidelity, she is most faithful in her attachment.—'last at his cross and earliest at his grave.' Hers is the piety which raises the eye and heart to God, which consecrates to him those ardent affections, that youth, that beauty, and that pride of life. Hers is the piety which urges to the unbending attachment of every truth, the assiduous cultivation of every grace, and the diligent and self denying performance of every duty. Add to the excellencies of such a woman all the peculiar excellencies of her sex—all that native tenderness and kindness—all that cheerfulness and sweetness of disposition—all that untiring patience and submission to suffering, and all that immu-

table love in which she has a glorious superiority over the other sex; and as you contemplate her virtues, tell me what empire has true excellence on the earth like the bosom of such a woman? Or if you will contemplate her character in a more advantageous light still, behold religion not only combined with all the peculiar excellencies of her sex, but gradually exterminating all her faults and foibles, subduing her spirit of unworthy curiosity, eradicating her spirit of envy and detraction, softening her spirit of fretfulness and complaint, and elevating to things unseen her worldly mind, and how inestimable such a woman! How infinitely superior are her charms to all the fascinations of beauty, all the splendor of external accomplishments, and all the 'delicious joys of giddy dissipation!' How invaluable does such a woman appear, adorned and dignified not only by all that earth can give, but decked in the robes of that piety and loveliness which earth can neither give nor take away!—Spring.

A CONSIDERATION OF THE DIVINE TRIBUNAL NECESSARY TO A SERIOUS CONVICTION OF GRATUITOUS JUSTIFICATION.—It is observable that no men give us more confident or pompous declamation concerning the righteousness of works, than those who are notoriously guilty of open sins, or addicted to secret vices. This arises from their never thinking of the righteousness of God, the smallest sense of which would prevent them from treating it with contempt. It is easy for any one in the cloisters of the schools to indulge himself in idle speculations on the merit of good works to justify men; but when he comes into the presence of God, he must bid farewell to these amusements, for there the business is transacted with seriousness, no ludicrous logicomachy practised. To this point, then, must our attention be directed, if we wish to make any useful inquiry concerning true righteousness; how we can answer the celestial Judge when he shall call us to an account. If the stars which appear most brilliant during the night lose their splendor on the rising of the sun, what can we suppose will be the case with the most excellent innocence of man when compared with the purity of God. 'All the ways of a man are clear in his own eyes.' But what follows from this? Is he absolved from guilt by this delusion? Not at all. While men are congratulating themselves on account of the external mask of religion they wear, the Lord is at the same time examining in his own balance the latent impurity of their hearts. Since therefore, we are so far from deriving any advantage from such blandishments, let us not voluntarily delude ourselves to our own perdition.—Calvin.

DEATH OF SAINTS PRECIOUS.—The death of the saints is precious in the sight of the Lord, because it tends to the accomplishment of His designs of mercy and grace respecting them. They were by nature the children of wrath even as others, and might justly have been led to perish in their sins. But God had compassion upon them because he would have compassion: and was pleased to choose them in Christ before the foundation of the world; that through the sanctification of His Spirit and the operation of the truth upon their hearts, they might be made holy and without blame before Him in love, having predestinated them to the adoption of children by Jesus Christ. How precious, therefore, in His sight, must be the ingathering of their souls at death!—Zion's Advocate.

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